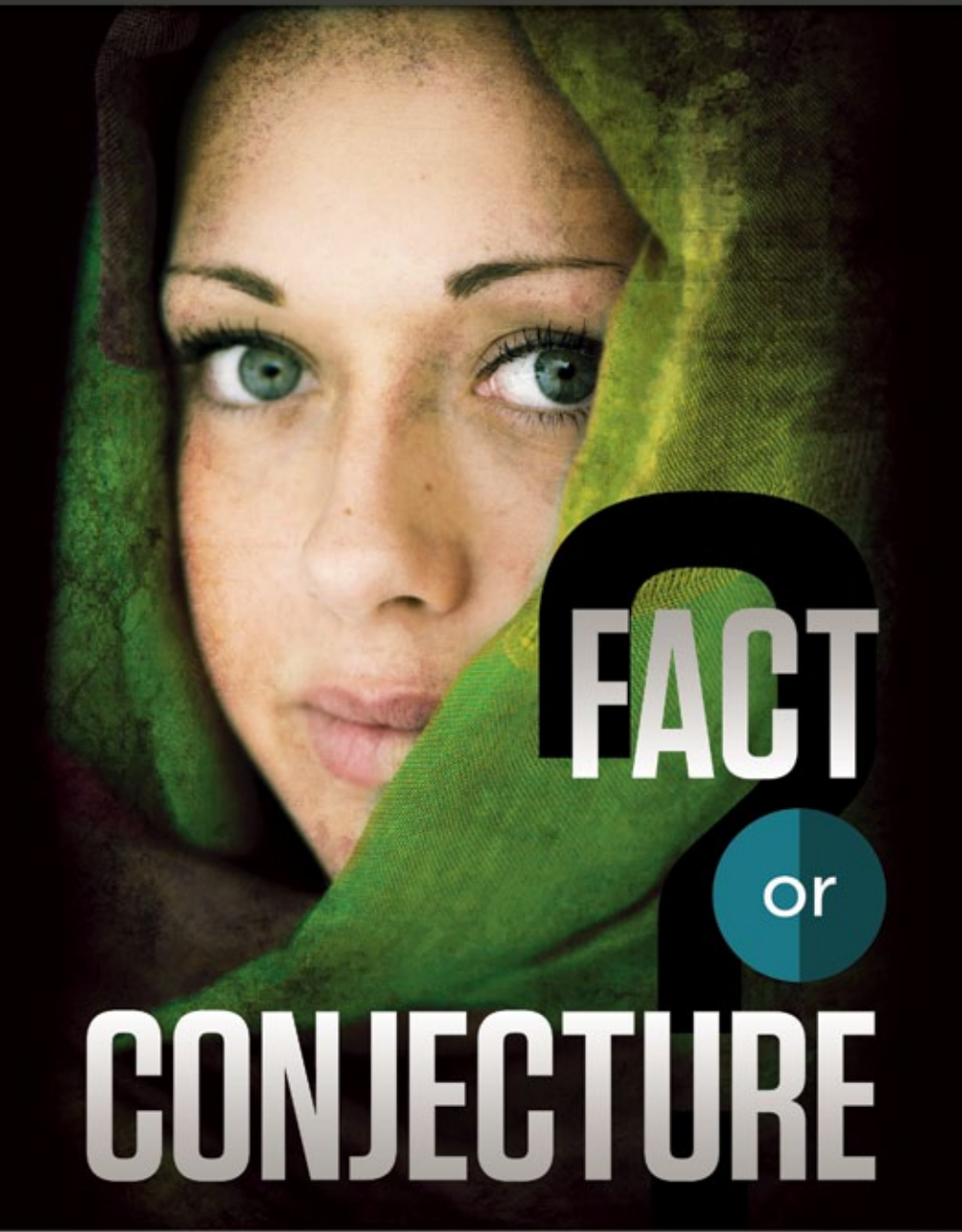
REFLECTIONS ON **JUNIA**



FACT or CONJECTURE

SECRETS UNSEALED

MINISTRY UPDATE
First Quarter 2014

Pastor Stephen Bohr

PRESIDENT/SPEAKER | SECRETS UNSEALED



Dear *friend* of Secrets Unsealed,

The Lord has been manifesting His power in a marked way at Secrets Unsealed. We praise the Lord that our Fifth Annual Summit was well attended. We were blessed to personally meet many of those who support the mission and message of Secrets Unsealed. We hope and trust that many of you are making plans to attend next year's Summit at Tenaya Lodge near Yosemite National Park. Our guest speakers will be Pastor Randy Skeete, Dr. Neil Nedley and yours truly. We will have time in a beautiful natural environment to pray, sing, study and fellowship together—what a precious time it will be! The theme will be: "In the Beginning" where we will study God's plan for marriage, roles of men and women in the home and in the church, the Sabbath and healthful living.

On another note, I am excited to report that registration is open for our new Secrets Unsealed School of Theology. The first session is scheduled for March 17-22, 2014 at our new Secrets Unsealed facility in Fresno. For logistical reasons we have limited the class size to 40 and already have 20 signed up. The subject of study will be: "The Nuts and Bolts of Bible Prophecy." It will be a practical course where the participants will learn how to study Bible prophecy for themselves by applying sound principles. I can hardly wait for the time to come! Please refer to our Secrets Unsealed webpage for more detailed information.

I am also pleased to inform you that our fundraising for the production studio equipment is going well. At this point it looks like we only need to raise another $100,000 to complete the project. We have scheduled the first series production for February of 2014, and my personal goal is to produce 200 new one hour studies in 2014. We praise the Lord for each of those who have supported the production studio project with their prayers and financial contributions. Souls will be saved in the kingdom as a result of your investment.

Finally, I would like to solicit your continued prayers for our ministry. We are keenly aware that the success of this work is not by human might or power but by God's Holy Spirit. Thank you so much also for supporting our operating fund which enables us to continue taking present truth to the church and to the world.

May God bless you and keep you faithful.

In Christ,



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SECRETS UNSEALED

MINISTRY UPDATE

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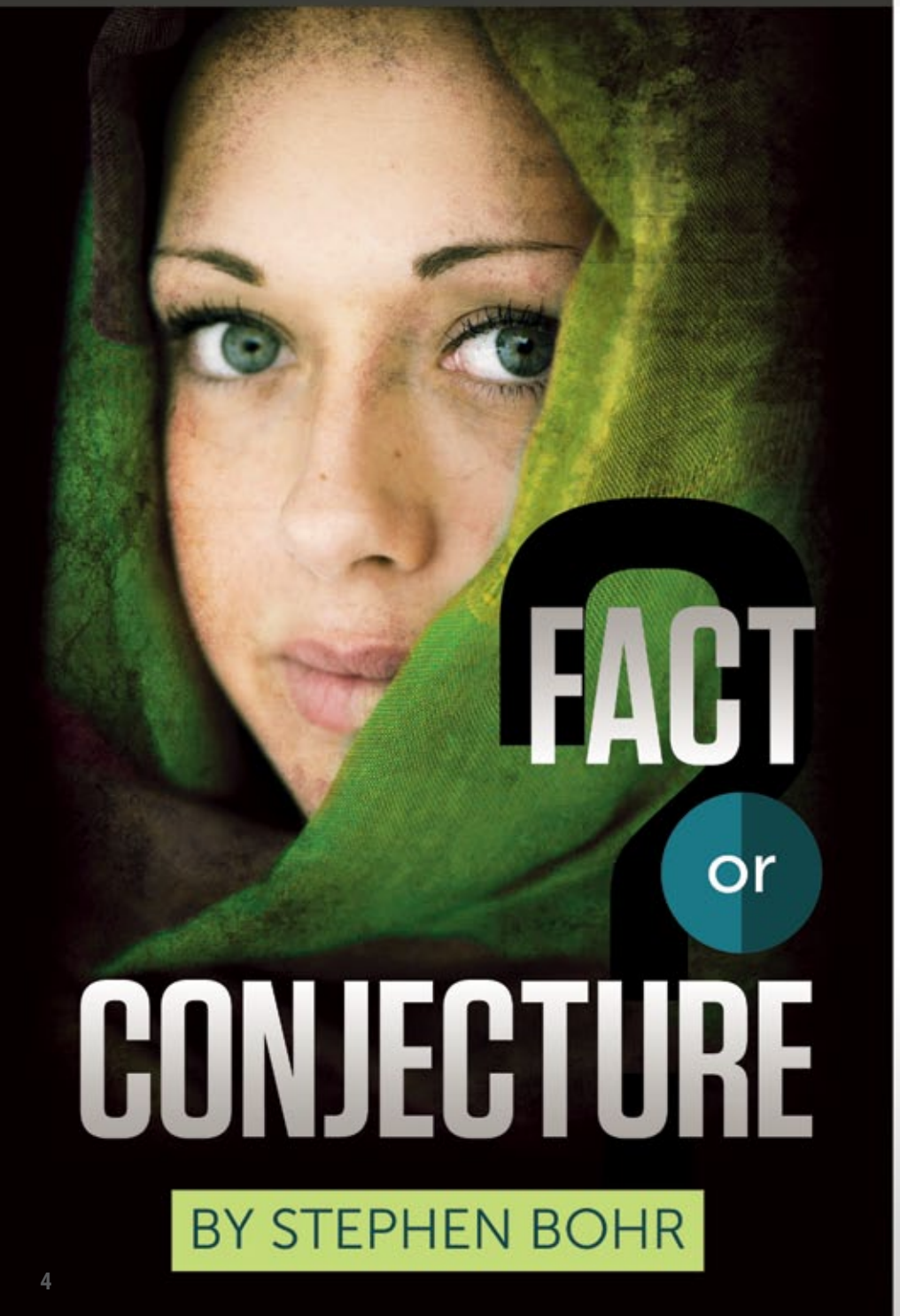
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REFLECTIONS ON JUNIA



BY STEPHEN BOHR

Those who believe that women have been called by God to pastoral leadership frequently argue that there were female apostles in the earliest church, and as the lone piece of Scriptural evidence they bring up the name of Iounian,[1] who is mentioned only once in the New Testament in the middle of a long list of salutations by the apostle Paul: *"Greet Andronicus and* ***Junia,*** *my countrymen and my fellow prisoners, who are of note among the apostles, who also were in Christ before me."* (Romans 16:7, NKJV)

Doesn't this text clearly indicate that *Iounian* was a notable female apostle on an equal footing with the twelve males? Doesn't the mention of *Iounian* by Paul prove that the governing council of the apostles in Jerusalem was composed of women as well as men? Those who presently favor the ordination of women to pastoral leadership answer in the affirmative, but their claim must be examined carefully in the light of the totality of Scripture to ascertain if it is so.[2]

What We Know

From the start we need to ask the question: What do we know for certain about Andronicus and *Iounian*? Let's separate fact from conjecture. The text assures us that they were both well-known and respected members in the Church of Rome. We know that they shared a common Jewish ancestry with the apostle Paul. We can be certain that they were baptized and became Christians before the conversion of the apostle Paul. It is also clear that they spent time in prison with the apostle and that their names are coupled together in the same verse because they shared something in common with one another.

Uncertainties

But it must be noted that there are some things about *Iounian* that pro-ordination advocates take for granted which are not quite as certain.

First, although it is true that the weight of the post-apostolic extra-biblical evidence seems to indicate that *Iounian* was the name of a woman, the female gender of the name is by no means an absolute certainty within the New Testament text itself.

Second, the meaning of the phrase 'of note among the apostles,' is an open question. The expression could be interpreted as exclusive to the effect that Andronicus and *Iounian* were well known by the apostles or it could be seen as inclusive to the effect that they were themselves well known apostles.

Third, if we assume that Andronicus and *Iounian* were apostles, (which is far from certain) it is not possible to know from the text in what sense they were

1 I have purposely transliterated the Greek name into English without any accent.

2 For a helpful discussion of the two opposing views of Iounian see P. Gerard Damsteegt, Prove all Things, "Shapes of Ministry in the New Testament," pp. 132-135; Samuel Koranteng Pipim, Prove all Things, "Are These Things So?" Part 1, pp. 90, 91; Wayne Grudem, Evangelical Feminism and Biblical Truth, pp. 224-227; Nancy Vyhmeister, "Junia the Apostle," Ministry Magazine, July, 2013, pp. 6-9.

apostles. Were they called to the apostolic office such as the twelve or did they receive the spiritual gift of apostleship at the moment of their baptism?

Finally, it is uncertain why Paul linked *Iounian* and Andronicus in the same verse. Were they linked together because they were husband and wife, or because they were brother and sister, fellow-prisoners, or fellow-compatriots of Paul? The answers to these questions are elusive.

Were They Husband and Wife?

Some contemporary exegetes assume that Andronicus and *Iounian* were a husband and wife team in ministry. But the question must be asked: Is this a certainty or is it an unsubstantiated guess? Those who believe that Andronicus and *Iounian* were husband and wife are perhaps following the lead of some ancient patristic exegetes, but it must be noted that these exegetes wrote centuries after Andronicus and *Iounian* lived so their testimony is too late to be of much value.

Those who believe that Andronicus and *Iounian* were a husband and wife team argue that their names are linked by the conjunction ***kai*** ('and') in the same way as Priscilla and Aquila in verse 3. But such an argument cannot be determinative because in verse 12 the names of two women, Tryphaena and Tryphosa, are also joined by the conjunction ***kai.*** It is possible that the names of Andronicus and *Iounian* were linked together because they were brother and sister, or fellow-prisoners, or simply fellow-compatriots of Paul.

The Matter of Gender

Much has been written about the gender of the name *Iounian.* Is the name masculine or feminine? Theologians and Bible versions disagree as do the early church fathers. The difficulty is found in the fact that in the Greek text the name *Iounian* can be understood as the accusative masculine name Junias or the accusative female Junia. The only thing that distinguishes the masculine from the feminine is the type of accent that is used at the end of the name. If the accent is acute (´) the name is feminine, and if it is circumflex (^) it is masculine.

So, what type of accent did Paul use in Romans 16:7? The answer is that we cannot be certain because, first of all, we do not have the autographs and second, the original Greek New Testament manuscripts had no accents. In fact, accents were not added until centuries after the New Testament was written so the problem of *Iounian's* gender cannot be resolved with absolute certainty by a mere morphological study of the name.[3]

Bible Versions and Ancient Greek Sources

The most common modern versions assume that *Iounian* was a male referring to him as Junias. But several more recent versions understand *Iounian* as a female called Junia. The Revised Standard Version translators, however, believed that both Andronicus and *Iounian* were males[4]: *"Greet Androni'cus and Ju'nias, my kinsmen and my fellow prisoners; they are men of note among the apostles, and they were in Christ before me."*

What does ancient Greek literature tell us about the name? Egalitarians have underlined that there are no unambiguous references to a man named Junias in the Greek literature in the first three centuries of the Christian era while the female name Junia is well attested. However, the absence of the masculine name Junias does not necessarily mean that it did not exist. Arguments from silence can be meaningful but not necessarily foolproof.[5]

The Patristic Evidence

What does the patristic evidence reveal? Not many of the church fathers even mention the name but among those who do, the evidence is divided.[6] Some indicate that *Iounian* was a man and others that she was a woman.[7]

Although most scholars who have studied the patristic evidence believe that *Iounian* was a woman, there remains an element of doubt.[8] Contrary to what the majority of scholars have concluded, there are hints in the text itself and its context (see below) that Andronicus and *Iounian* were both men. Among the hints in the text itself

3 It bears noting that miniscule Greek manuscripts began having accents in the ninth century and every single one of these manuscripts places the accent to indicate that Iounian was a male. See J. A. Fitzmyer, Romans. Garden City, New York: Doubleday, 1993, p. 738.

4 However, it must be noted that the translators of the New Revised Standard Version believed that the name is feminine.

5 I am reminded of an experience I had when I worked as the Pathfinder director of a certain conference in North America. I had always known the name 'Flor' to be feminine but, believe it or not, the director of one of my clubs was a male named 'Flor'! Neither before nor after that time have I ever known a man bearing that name!

6 Jerome and Chrysostom understood Iounian to be a woman. On the other hand, Epiphanius and Origen understood the name as masculine. Egalitarians have made much of the fact that Epiphanius mistakenly identified Prisca (Priscilla) as a male. The insinuation is that if Epiphanius got Prisca's gender wrong then he was also wrong about Iounian's gender. But what applies to Epiphanius applies also to Jerome and Chrysostom. Could not Jerome and Chrysostom have been wrong about Iounian's gender just as well as Epiphanius was wrong about Prisca's? In the Latin text of Origen's Epistolam ad Romanos Commentariorum 10.26, 39 the nominative masculine singular of the name is used thus indicating that Origen believed that Iounian was a male. Further complicating matters, the Latin Vulgate has manuscripts that support both readings. Thus the patristic evidence is divided on the gender of this person.

7 We must be extremely cautious when we use the writings of the early church fathers. For example, we have only a small fraction of what Origen actually wrote and most of it has been handed down to us in translations whose accuracy is seriously open to question and it is well known that the writings of the fathers are full of interpolations. Even if the writings of the early church fathers had been handed down to in their pristine condition, we must recognize that even before the end of the first century heresy had begun to infiltrate the church. As is well known, it took less than a century for the fathers to begin the process of discarding the Sabbath and adopting Sunday as the new day of worship.

is the fact that the words 'compatriots' and 'fellow prisoners' are in the masculine gender as well as the relative pronoun 'who' in the expression 'who are of note among the apostles'.

Among the Apostles

But does it really even matter whether the name *Iounian* refers to a woman? Even more significant than the gender of the name is the fact that there is disagreement among scholars about how to properly translate the ambiguous phrase: "who are of note among the apostles" (KJV). Some Bible versions take it to be inclusive and others see it as exclusive.

The expression would be exclusive if *Iounian* and Andronicus were held in high regard by the apostles such as in the English Standard Version: "They are well known to the apostles," or it would be inclusive if Andronicus and *Iounian* were themselves highly regarded apostles such as in the New Century Version: "They are very important apostles."

Many modern versions don't clearly commit to either option preferring to leave the expression perhaps purposely ambiguous such as the NKJV which states that they were 'of note among the apostles'. We are left with the question: Is this expression inclusive or exclusive? The answer will depend on how the reader interprets the expression. Perhaps an analogy will help us understand the complexity of the problem involved.

Is the following affirmation inclusive or exclusive?

"Bill and Hillary are of note among the Hollywood actors."

To most people it is clear that this affirmation is exclusive because Bill and Hillary are not Hollywood actors, but they are certainly well known among those who are Hollywood actors because they have hung out with them frequently.

Now take this affirmation:

"Bill and Hillary are of note among the politicians."

This affirmation is clearly inclusive because we know that Bill and Hillary Clinton are not only of note among those styled politicians but they are also themselves notable politicians.

So how do we know the difference between these two affirmations? The answer is that we can be certain that the first affirmation is exclusive and the second inclusive because Bill and Hillary live in our time and most people know who they are. We know from multiple sources that though they are not Hollywood actors, they are noteworthy politicians.

But let's suppose that two thousand years from now someone finds the expression 'Bill and Hillary are of note among the politicians,' tucked away in only one passing reference with no further information available. How would the reader understand the expression 'of note among the politicians?' Admittedly, it would be difficult to determine if Bill and Hillary were politicians or well known to the politicians.

In that case, the gender issue would also come into play. It would be clear to the reader that Bill is a man. But the gender of 'Hillary' would be harder to determine. In modern American culture the name Hilary (with one 'l') generally applies to a man and the name 'Hillary' (with two l's) applies to a woman. But it must be noted that there are many cases (as can be seen by looking up the name 'Hillary' in Wikipedia) where the names are used interchangeably for both men and women.

The point is that we know nothing in Scripture about Andronicus and *Iounian* outside of Romans 16:7. We could only know for certain that the declaration 'of note among the apostles' is inclusive or exclusive if we had more information than the text provides. And the same applies to gender.

So, were Andronicus and *Iounian* well-known apostles or well known to the apostles? We cannot know for sure simply by reading the expression 'of note among the apostles.' If we had additional external information about them we would be able to know for certain but we have no other information in the Bible to go on and we are two thousand years removed from their existence. Because we cannot be absolutely certain whether they were well-known to the apostles or well-known apostles we must look elsewhere in Scripture to see if we can find clues for a correct interpretation.

Grammatical Considerations

Dr. Nancy Vyhmeister noted in a recent article that the grammatical construction **en** (among) + **definite article** (the) + **dative case** (apostles) is usually ***inclusive.*** This may well be true but there are exceptions both in Biblical and extra-biblical literature and when there are exceptions, absolute certainty is elusive. Notice the following four texts, two from the New Testament and two from extra-biblical literature:

1 Peter 2:12: The apostle Peter admonishes Christians to have their 'conduct honorable **among** (en) **the** (definite article) **Gentiles** (dative case).' Obviously the Christians were a distinct group from the Gentiles even though they lived among them so the meaning here is clearly *exclusive.*

Galatians 2:2: Paul preached the gospel **among** (en) **the** (definite article) **Gentiles** (dative case) but Paul was not one of the Gentiles to whom he preached (cf. Galatians

8 It bears noting that in Romans 16:7 Paul uses the word 'apostles' in the third person with the definite article 'the', strongly suggesting in this way that he was not himself a member of this select group. Paul did not say that Andronicus and Iounian were 'of note among those of us who are apostles." It is hardly believable that the notable apostle Paul was not himself a member of this group while Andronicus and Iounian were! In the first half of the book of Acts which describes the history of the early church from AD 31 till AD 49 (chapters 1-15) the word 'apostles' with the definite article 'the' always refers to the group of the twelve. The New Century Version translation, "They are very important apostles" is incorrect and misleading because it fails to translate the definite article 'the' which is in the original text.

1:16; Romans 15:9). Once again, the meaning is *exclusive*.

In **Psalms of Solomon 2:6** we are told that 'the Jews were famous **among** (en) **the** (definite article) **Gentiles'** (dative case). It is clear that the Jews were not Gentiles although they lived among them.

Euripides, Hippolytus 103: "Yet she [Aphrodite] is revered and famous **among** (en) **the** (definite article) **mortals** (dative case)." The meaning here is clearly exclusive because we know from other sources that Aphrodite was not considered a mortal.

If there are cases where the preposition **en + definite article + dative case** are *exclusive,* then why couldn't the expression 'among the apostles' in Romans 16:7 be considered *exclusive* as well?

Invisibility in Acts

Other factors must also be taken into account in determining whether the expression is inclusive or exclusive. If Andronicus and *Iounian* were notorious apostles and were converted before the apostle Paul as the text states, why are they not mentioned in the early chapters of the book of Acts or in the entire book for that matter? Their invisibility is indeed surprising!

We know that Paul was converted and baptized (Acts 22:16) shortly after the stoning of Stephen in the year 34 AD (Acts 7). This means that *Iounian* and Andronicus were converted to Christ and baptized sometime between Pentecost and Saul's conversion. So if *Iounian* and Andronicus were prominent apostles after Pentecost and before 34 AD, why are they not mentioned even once in the early chapters of the book of Acts as belonging to the Apostolic Council in Jerusalem? In fact, why are they absent in later chapters as well?[9]

Dr. Nancy Vyhmeister has attempted to solve this problem by suggesting, along with Richard Bauckham, that Junia of Romans 16:7 is perhaps the same person as Ioanna of Luke 8:3 and 24:10. Vyhmeister suggests that her Roman name would be easier to pronounce, and that her relationship with Jesus would certainly put her as a Christian before Paul.[10] Vyhmeister further speculates that Andronicus might have been either a second husband or a Roman name taken by Chuza."

But, is there a vestige of evidence that Ioanna is the same person as *Iounian?* Is there any hard evidence that her name was changed to *Iounian* so that it could be more easily pronounced? Is there any evidence whatsoever that Andronicus was her second husband and that he took the Roman name Andronicus instead of Chuza? The answer to all of these questions is **no!** There is just no evidence for such assertions which are based on pure conjecture and speculation.[11]

The book of Acts describes the history of the early church from the Day of Pentecost until well into the first century. Yet there is not a single instance in the book where the word 'apostle' is applied to a woman. If apostleship was a feminine function in the early church, why do we not have even one example in the church history of the book of Acts? Luke mentions several notable women in the book who were not apostles among which are Dorcas, Lydia and Priscilla. The question is, if Junia was really a notable female apostle, would Luke have neglected to mention her, especially in light of the fact that of all the gospel writers, he presents women in the most positive light? And, why is Andronicus absent from the book as well? If he was a notable apostle along with Junia, why isn't he mentioned even once in the book of Acts either?

Ellen G. White explicitly assures us that the leadership at the Jerusalem Council in AD 49 was all male. So, if *Iounian* (and Andronicus for that matter) was a notable female apostle, why wasn't she mentioned among the apostolic leadership? It can hardly be believed that she was excluded simply because she was a woman when the central theme of the Council was all about inclusiveness! It is believed that Paul wrote Romans somewhere between AD 55 and 58 (certainly not before AD 49!) which would mean that *Iounian*

9 It is noteworthy that no apostle other than the twelve is mentioned in the book of Acts. The expression 'the apostles' that is used 29 times in the book always applies to the twelve. This is not to deny that Paul refers to himself as an apostle in his epistles but he did not consider himself a member of 'the' apostles. happened until the day of Pentecost.

10 A person is incorporated into Christ at the moment of baptism. This is denoted by the preposition 'into' (eis) which is used in several key baptismal texts. It is used three times in Romans 6:3, 4 to describe the initial incorporation of believers into Christ: "Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." The baptismal formula uses the same preposition: "Go therefore and make disciples of all the nations, baptizing them in [into] the name of the Father and of the Son and of the Holy Spirit." (Matthew 28:19) and 1 Corinthians 10:2 describes the baptism of Israel into Moses. It is when the name of Jesus Christ is invoked at baptism that the candidate is reckoned 'in Christ'. This means that the mere association of Ioanna with Christ in the gospels does not mean that she was 'in Christ' at that time. The first incorporation of people into Christ was at Pentecost when three thousand believers were baptized in the name of Jesus Christ (Acts 2:38, 41). Previous to this, individuals were baptized by John into the baptism of repentance (Acts 19:1-6). Thus when Paul affirms in Romans 16:7 that Iounian and Andronicus were 'in Christ' before he was, their incorporation into Christ could not have happened until the day of Pentecost.

11 Vyhmeister, "Junia: The Apostle," Ministry (July 2013), p. 7. Vyhmeister also hints that Andronicus and his wife Iounian might have been among the seventy-two (was it not 70?) that Jesus sent out. Ellen White does not allow for such speculation. She makes it abundantly clear that the seventy were all males: "Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. None [of the twelve] were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness. In the same manner He afterward sent forth the seventy." Ellen G. White, The Desire of Ages, p. 350

and Andronicus were still alive when the Jerusalem Council transpired, and yet they are never mentioned as being there. The silence is deafening![12]

It bears noting that not even the great apostle Paul was a member of the apostolic leadership in Jerusalem when the Council took place. We are told that Paul and Barnabas were sent by the church to the apostles and elders in Jerusalem, and after the Council rendered its decision, the apostles and elders sent Paul and Barnabas along with Silas and Judas to the churches with the written report. Thus, Paul and Barnabas took and followed orders from the apostolic leadership in Jerusalem! If *Iounian* was an outstanding female apostle, where was she during the Jerusalem Council?[13]



In his review of Eldon Epp's book, John Hunwicke brings out an important point. The apostle Paul loved to use words with the prepositional prefix sun. So here he associated Andronicus and *Iounian* with himself as fellow-kinsmen ***(suggeneis)*** and fellow-prisoners ***(sunaikhmalotous).*** If Paul believed that Andronicus and *Iounian* were noted apostles, why didn't he continue his argument by saying that they were also notable fellow-apostles ***(sunapostolous)*** along with him?[14]

But let's suppose, for the sake of argument—and just for the sake of argument—that *Iounian* was a notable female apostle. This would still not prove as much as egalitarians wish to prove. We still would have to determine what kind of apostle she was. Was she in the same category as the twelve? Was she in the same class as the apostle Paul to whom Jesus appeared in person on the Road to Damascus thus validating his status as an apostle? The evidence indicates that *Iounian* was not in either category, so if the name does refer to a female apostle, she must have received the spiritual gift of apostleship when she was baptized on or after the day of Pentecost. If she was a notable female apostle, it is strange indeed that she is mentioned only once in passing in the middle of a long list of people that Paul greeted.

In his review of Eldon Epp's book, John Hunwicke expresses well the dilemma that is faced by those who believe that *Iounian* was a female apostle: "Those who, believing her to be an apostle, are concerned to maximize the status of Junia, appear to be on the horns of a dilemma. Either they can make her out to be a leading apostle in a maximal sense of that word, together with Peter, James, John, and Paul—in which case they have a major problem explaining her almost-invisibility in the records; or they can assign to her an apostleship in a minimal sense of that term, perhaps like that of Epaphroditus in Philippians 2:25—in which case, they have not proved anything that will be of much use to them in their sociocultural agenda."

Notable Women

Some who favor women's ordination have highlighted the nine women that Paul salutes for their work in ministry in Romans 16. The question is this: Was Paul extolling these women because they were elders/overseers or apostles? There is no evidence of this. He was simply reminiscing about how these women had been fellow-laborers with him in spreading the gospel. Paul was the consummate believer in women in ministry as can be seen by the many notable women who worked side by side with him in the book of Acts, but at the same time, Paul was clear that the office of elder/overseer should be occupied by 'husbands of one wife.'

Perhaps an analogy would help us understand why the apostle Paul extolled these women in Romans 16. I have been senior pastor of Fresno Central Church for close to 18 years, and during that time there have been a number of women who have worked tirelessly to further the mission of the church. They have served as church treasurers, church secretaries, finance committee chairs and departmental directors. They have provided food for the hungry, clothing for the homeless and shelter for the destitute. They have given Bible studies and wisely counseled the children and youth. They have taught Sabbath School classes and preached evangelistic sermons. I admire and respect these women, and I consider them my friends and fellow-laborers. If I ever accepted a call to another place and then wrote a letter of greeting to the church, I would certainly mention by name these many women who helped me and were instrumental in advancing the work of the church. But, does this mean that they were ordained elders/overseers or apostles? Of course not! During my tenure, Fresno Central Church has never ordained any woman

12 "The 'apostles and elders,' men of influence and judgment, framed and issued the decree, which was thereupon generally accepted by the Christian churches. Not all, however, were pleased with the decision; there was a faction of ambitious and self-confident brethren who disagreed with it. These men assumed to engage in the work on their own responsibility. They indulged in much murmuring and faultfinding, proposing new plans and seeking to pull down the work of the men whom God had ordained to teach the gospel message." AA 196

13 The apostle Paul himself makes it clear that three of the twelve were recognized as pillars among the apostles, Peter, James and John (Galatians 2:9). These three were truly of note among the apostles!

14 John Hunwicke, "Junia among the Apostles: The Story behind a New Testament Saint and the Egalitarian Agenda" Touchtone (October 2008).

to the position of elder/overseer.

Nagging Uncertainties

So we have multiple uncertainties concerning the gender and apostleship of *Iounian*. First, it is not absolutely certain that the name is feminine, though the weight of the post-apostolic extra-Biblical evidence seems to indicate that it is. Second, it is uncertain whether Andronicus was her husband. Third, it is quite uncertain whether *Iounian* was a well-known apostle or well known to the apostles, and fourth, if the name applies to a woman and she was an apostle (which is a big **if!**) it is impossible to determine what type of apostle she was. Did she occupy the apostolic office or did she receive the spiritual gift of apostleship upon her baptism?[15] The simple and honest answer is that we have no definitive information one way or another!

Biased Translators?

In her recent article, Dr. Nancy Vyhmeister referred to the 1994 Textual Commentary to the UBS Greek New Testament where the scholars noted that "Some of the members [of the UBS Committee], considering it unlikely that a woman would be among those styled 'apostles,' understood the name to be masculine." Vyhmeister suggests that the minority's refusal to recognize *Iounian* as a woman apostle was driven by the preconceived notion that women could not be called to be apostles simply because of their gender. But, is this the case? Were all the members of the committee who thought that *Iounian* could not have been a female apostle driven by ideology?[16]

Is there not another possibility? What really drove the minority members of the committee to take the name *Iounian* as male? Was it bias or was it simply that they took seriously the overwhelming evidence in the rest of Scripture that apostles were always of the male gender? After all, Jesus chose twelve male apostles, two male finalists were chosen from a larger pool of men[17] to replace Judas, and all the rest of the apostles who are mentioned in the New Testament were men. That is to say, perhaps the minority on the committee simply allowed Scripture to interpret Scripture. The simple fact is that in the book of Acts (as well as the rest of the New Testament!) the word 'apostle', without exception, is always applied to men.

A Matter of Proper Hermeneutics

Should we base a woman apostolate upon one ambiguous verse whose meaning is uncertain and inconclusive? Would it not be better to take the evidence that all apostles in the New Testament were men and use this to argue that *Iounian* was either a male, or ***if*** she was a female, she was renowned to the apostles? Those who confidently affirm that *Iounian* was a female apostle must build a case based on post-apostolic second hand testimony, conjectures, calculated guesses, assumptions and personal biases.

As Adventists we have always followed the sound hermeneutical principle that ambiguous texts must be interpreted in the light of clear ones. It would be most unusual for the church to use a single text, and a disputed one at that, to prove or disprove any doctrine or practice. We cannot establish the apostleship of women based on one text whose meaning is inconclusive. There must be other texts to support the idea that women were apostles, and the simple fact is that there are none. The issue of *Iounian's* gender and apostleship must not be resolved by the church fathers,[18] Bible versions, the comments of Bible scholars, or textual critics. It must be resolved internally from within Scripture itself.

Conclusion

So how certain can we be that *Iounian* was a famous female apostle? In the

15 Ellen White explained that although the apostolic office of the twelve was unique, later God imparted the spiritual gift of apostleship to various members of the church (1 Corinthians 12:28). Regarding this Ellen White stated: "Later in the history of the early church, when in various parts of the world many groups of believers had been formed into churches, the organization of the church was further perfected, so that order and harmonious action might be maintained. Every member was exhorted to act well his part. Each was to make a wise use of the talents entrusted to him. Some were endowed by the Holy Spirit with special gifts—"first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Corinthians 12:28. But all these classes of workers were to labor in harmony." AA 91

16 Dr. Nancy Vyhmeister approvingly quotes the writings of openly pro-ordination scholars such as Scot McKnight, Linda Bellville, Richard Bauckham, Craig Keener and Eldon Epp. Epp, a noted New Testament higher critic, believes that 1 Corinthians 14:34, 35 is an interpolation, that 1 Timothy 2:8-15 is the work of a later Paulinist and Ephesians and Colossians are deutero-Pauline. Vyhmeister affirmed in her article that Epp, in his book, Junia: The First Woman Apostle 'made a well-documented case for Junia as a woman and one of the apostles.' Vyhmeister is actually half right. Epp did make a well-documented post-apostolic case for Junia as a female but he did not do quite as well in proving that Junia was an apostle. Epp dedicated 85 pages (chapters 1-10) of his book to the gender of the name and only 13 pages (chapter 11) to the meaning of the disputed phrase 'of note among the apostles'.

17 Acts 1:16 refers to the pool of men from which the two male finalists were chosen as 'men' and 'brethren' (andres adelfoi)

18 Nancy Vyhmeister refers to John of Damascus who lived in the late seventh and early eighth centuries and the Liturgikon which is used today in the missal of the Byzantine Church as evidence that Iounian was a notable female apostle. The Liturgikon, without a shred of Biblical evidence, also sees Mary Magdalene and Thecla as apostles. Mary Magdalene is never called an apostle in Scripture and Thecla is not even mentioned in the Bible; she is first referred to in the apocryphal book, Acts of Paul and Thecla. The problem with using John of Damascus and the Liturgikon is that these sources are far too late to prove anything of substance. As is well known, by the time of John of Damascus, the church had been infected with an epidemic of traditions that had no foundation in Scripture. Some church theologians were teaching that Mary was the Mother of God, that she had ascended bodily to heaven, that she was the mother of all the faithful and that she had been conceived without original sin. Like Aristotle's six legged spider, unreliable traditions can be handed down and accepted as gospel truth by succeeding generations when upon close examination they have no substance in reality.

light of the evidence that we have examined, the following confident assertion of J. D. G. Dunn[19] must be seriously questioned on several counts:

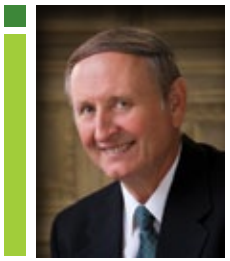
"We may firmly conclude, however, that one of the foundational apostles of Christianity was a woman and a wife."

Is J. D. G. Dunn's 'firm' conclusion as firm as he would lead us to believe?

- First, there is no certainty that *Iounian* was an apostle.
- Second, there is no evidence that *Iounian*'s role was foundational in the early church.
- Third, there is no conclusive evidence that *Iounian* was a woman.
- Fourth, there is no firm evidence that *Iounian* was the wife of Andronicus!

The lack of conclusive evidence must lead us to be cautious about making categorical statements about *Iounian's* gender and apostleship.

19 J. D. G. Dunn, Romans 9-16 (Waco, Texas: Word, 1988), p. 895.



Pastor Stephen Bohr



Crossword Answer Key



Great Article!

"I read your article in the quarterly book you sent out. GREAT article! I am so thankful for you! The Lord has blessed you abundantly with knowledge and gifted you with wonderful insight that has truly blessed me."

Bille Jo, Facebook

No Dry and Boring Here

"Please add our email to your newsletter send-to list. First gospel newsletter that actually is interesting and informative, with out being dry and boring."

Jerry, Texas

A Summit to Remember

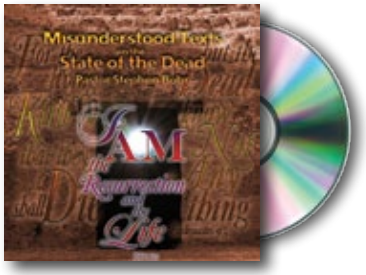
"We had a wonderful time at this years summit. The material is great, the fellowship was wonderful and we got to meet so may new people. Was glad to see the old timers too. Thank you for a great 3-1/2 days at this years Summit."

Ethelene, California

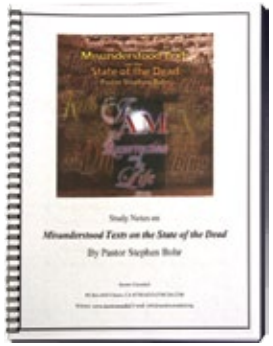
An Eternity of Souls

"I am truly amazed with the wealth of knowledge that Pastor Bohr has, may God continue to give him wisdom, what a great teacher. Here in Zimbabwe I watch him on 3ABN on Wednesday 1 pm, the same program is repeated at 8 pm on Friday, wow! wow! I am so grateful such sagacity concerning the Bible. I recently watched the series on the 24 Elders, it gave me a new perspective, I'm an elder in my church so I found out that what I used to teach was totally different from what I learned from Pastor Bohr, I was convinced with the amount of Spirit of Prophecy quotations. Please I would like to enroll for your school of Theology next year. God bless you all.."

Vince, Zimbabwe



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PUZ2DVDSET-12 . . . ~~$69.99~~ $54.99



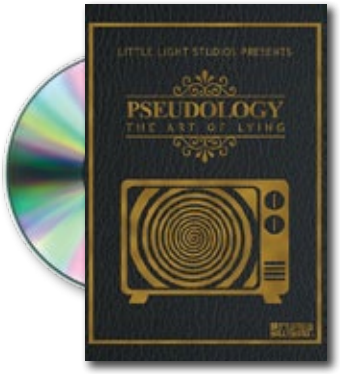
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Little Light Studios. The entertainment industry has long stood as one of the most influential businesses on the planet. Yet there is an overwhelming misconception that it's content has no effect upon your life. Exactly how much of an effect media has upon you has been measured by the advertising industry and has been proven to be tested tried-and-true. Just as the advertising industry uses hypnosis and psychology to sell you their products. Are movie producers using these same tactics to sell you a belief system? See the scientific evidence in this eye opening documentary that takes an in depth look into the pseudology of the entertainment industry and reveals how the movies are reshaping your views of God.

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Stephen Bohr. This detailed study in Daniel covers chapters 1-11.

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In Memory of...

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Frank & Avo Rincon, from Farrell & Bobbie Brizendine

Allen Goede, from Jeannette Bigsby

BUILDING UPDATE

As of December 16th we still need **$100,300.35** to complete our final building phase. With your help and by God's grace, we will reach our final goal in time to start our aggressive production schedule in February.

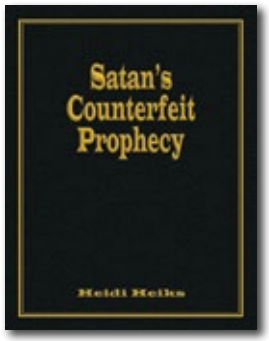
PRODUCTS

Studies in Revelation 12 & 13 Study Notes

Stephen Bohr. In this thorough and fascinating study of Revelation 12, Pastor Bohr compares this chapter with the types it is based on that are found in the Old Testament, in order to clearly decipher its symbols.



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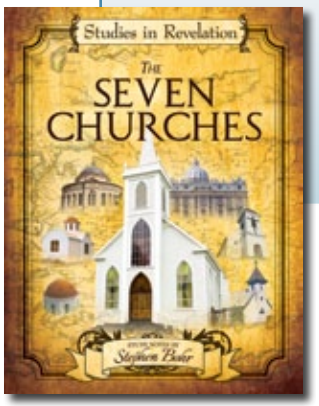


Satan's Counterfeit Prophecy

Heidi Heiks. This study is more about what the fifth and sixth trumpets of Revelation are not, rather than what they are. After all, it is premature to speak of what they are, when the generally-accepted view is built upon a platform of error. It is this fog of error that must first be lifted before we, as a church, can move forward, united in our message to the world as we rightly present the warning messages of the trumpets of Revelation to a dying world. This study comes at a critical time, as the sixth trumpet of Revelation has its application in force in this present period of earth's history, and will continue so until the close of probation, as we will prove. The seventh trumpet of Revelation, as will be shown, is when Jesus receives His kingdom. The administration of the seven last plagues will follow, climaxing with the second coming of Christ in the clouds of heaven. *(234 pages)*

BKHHSCP $24.95 *(Book)*

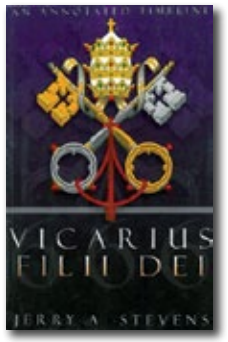
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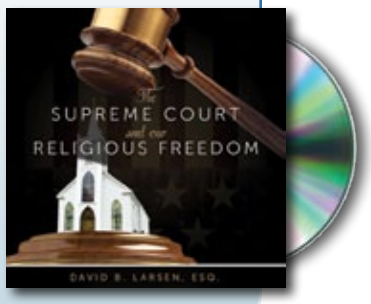
Jerry A. Stevens. This book connects the links between Revelation 13:16-18, the infamous number 666, and the papal headdress. A must read for anyone who wants to understand the meaning of the number 666. *(126 pages)*

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4. Call 559-264-2300 to register by telephone

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Registration deadline is March 12, **or** as soon as 40 students enroll.

Each student is responsible for his/her own daily meals, accommodations and transportation.

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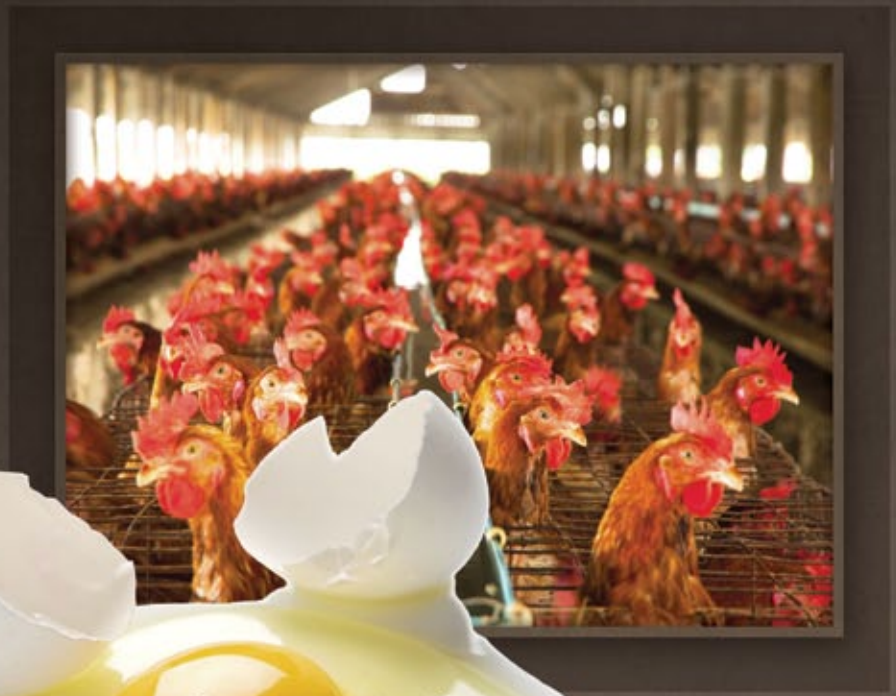
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What about Eggs?

by MILTON TESKE, MD

Eggs have zero dietary fiber. 70% of their calories come from animal fat — much of that being saturated animal fat. Eggs are extremely high in cholesterol.

An extensive study done by Harvard on over 50,000 participants over an 18 year period showed that eating just one egg per day would shorten your life as much as smoking 25,000 cigarettes (5 cigarettes/day for 15 years).

Only three eggs per week is enough to cause significant atherosclerotic plaque build up in your arteries leading to strokes, heart attacks, bypass surgeries and death.

A team of leading experts in vascular disease published a powerful review in the *Canadian Journal of Cardiology* on the role of eggs as a leading cause of strokes and myocardial infarction. They concluded that: "Eggs should be eliminated from the diet of any one at risk for vascular disease." And can you name even one person that is not at risk for vascular disease? They also added the comment that eggs should only be permitted in the diet of the terminally ill who were expected to die soon anyways. No one who wants to preserve their health should eat eggs according to these leading medical specialists.

Cholesterol

The only way you can consume a more concentrated form of cholesterol is to eat cow brains or sheep brains or pig brains! One large egg has 275mg of cholesterol. Compare that with a Hardee's Monster Thickburger with two thirds of a pound of beef and three slices of cheese and four strips of bacon at 210mg.

One of the fundamental flaws in much research on egg consumption is that they only look at fasting cholesterol levels. This only measures the results of the last few hours during the night, not the results that would be seen after eating breakfast. But, when we look at the effects of dietary cholesterol several hours after eating a meal, we now see some seriously devastating effects.

Not only will eating eggs raise your LDL, also known as your "bad cholesterol," but it also increases the susceptibility of your LDL cholesterol to oxidation. It is this oxidative damage that really drives the inflammatory reaction in your artery walls that results in the build up of atherosclerotic plaques. For several hours after consuming an egg we observe severe vascular inflammation and oxidative stress. While eating an egg will raise your fasting cholesterol by 10%, it will increase LDL susceptibility to oxidation by about 40%. It is these oxidized LDLs that pass into the subendothelial space and are attacked by macrophages triggering a serious inflammation of the blood vessel wall.

This dietary cholesterol from eggs results in a postprandial hyperlipidemia and also potentiates the harmful effects of saturated fats. It impairs endothelial function. And, it is this impaired endothelial function that makes the artery wall so susceptible to progressing from atherosclerotic plaque to the activation of platelets making them go "sticky." And these "sticky" platelets can form a platelet plug and also activate the clotting proteins to form a blood clot and now we have a stroke or a heart attack. **Eating eggs is a very dangerous thing to do.**

Prostate Cancer

Over 2 million men in the United States are living with prostate cancer. As long as it stays localized, the survival rate is close to 100%, but if it starts to metastasize the survival rate drops to only one survivor out of three. What causes it to start to spread? Compared to men who ate no eggs those who ate less than one egg per day had a 200% increase in the spread of their prostate cancer. Why

would eggs do this? The answer appears to be choline.

Choline

Eggs are extremely high in choline. They are the major source of choline in the diet and a major determinate of choline levels in the body. The higher your level of choline the higher your risk of getting prostate cancer in the first place. And, now we find that the higher the level of choline the more likely the cancer is to spread as well. And, the higher the level of choline the more likely one is to die of the cancer. Only two and a half eggs per week will increase the risk of lethal prostate cancer by 81% compared to men who had less than half an egg per week. Choline levels are so high in cancer cells that we can scan a person to track choline uptake in the cells of the body and use that scan to accurately measure the spread of cancer.

TAMO

Meat is also associated with an increased incidence of cancer, and one of the mechanisms appears to be a substance called carnitine, which is especially high in red meat. Carnitine is converted in the gut into trimethylamine that is then absorbed and changed to trimethylamine oxide (TAMO) when it passes through the liver. TAMO causes inflammation in the cells leading to cancerous changes in the cells. Scientists believe this is a major factor in many forms of cancer. TAMO also enters the artery walls leading to further inflammatory arteriosclerosis plaque formation. Many people are trying to reduce their intake of red meats because it has become common knowledge even among meat eaters that red meat is bad for you. *"Cancers, tumors, and all inflammatory diseases are largely caused by meat eating"* Counsels on Diet and Foods, p. 388.

But, apparently choline does the same thing! Choline is also converted into TAMO exactly the same way. And, when researchers look at it they find that eggs raise TAMO levels in the blood the same as red meat. So not only are eggs bad for your heart, but as far as cancer is concerned, eating eggs is the same as eating red meat!

We have been talking about prostate cancer, but that is not the only cancer. When we start looking at eggs and cancer it seems there is usually a connection. And, that connection is the TAMO created by the extremely high choline levels in the eggs. People who eat just one and a half eggs per week will have five times as much colon cancer than those who eat less than one egg per month. That is a 500% increase in colon cancer with only one and a half eggs per week! And, moderate egg consumption triples the risk of bladder cancer. **Eating eggs is a very high-risk activity!**

Diabetes

People who eat a lot of eggs have a 68% higher risk of developing diabetes than those who eat only a few. People who eat one egg per day increase their risk of death by 25%, but diabetics who eat one egg per day have a 200% increased risk of death. So, eating eggs can give you diabetes, but if you are already a diabetic eating eggs is really dangerous!

Eggs also increase the risk of gestational diabetes (diabetes during pregnancy). One study showed a 77% increase while another showed a 165% increase.

Viruses

The avian leucosis/sarcoma virus and the reticuloendothesliosis virus commonly infect and cause a wide variety of cancers in chickens. These viruses are among the most potent cancer causing agents known and can cause cancer in poultry in just a mater of days. Poultry workers are known to have much higher incidences of many cancers — their risk for some cancers is over 700% greater than for a heavy smoker. It is believed that these avian cancer viruses are most likely the cause.

These viruses can infect eggs. A recent random sample from 250 different sources collected from grocery stores showed 14% of the eggs to be infected with these viruses. How well do you wash your hands and utensils when handling eggs in the kitchen? Do you wear gloves? Remember these poultry workers weren't eating the raw chickens they were just touching them. It probably got on their hands or clothes, and later they touched some food they were eating. Now, if you hard-boil an egg for 30 minutes, you have probably killed all of the viruses. Scrambled eggs are another story, and that over-easy egg with the runny yoke — I wouldn't touch that. And, don't even think about taking a bite of that raw cookie dough!

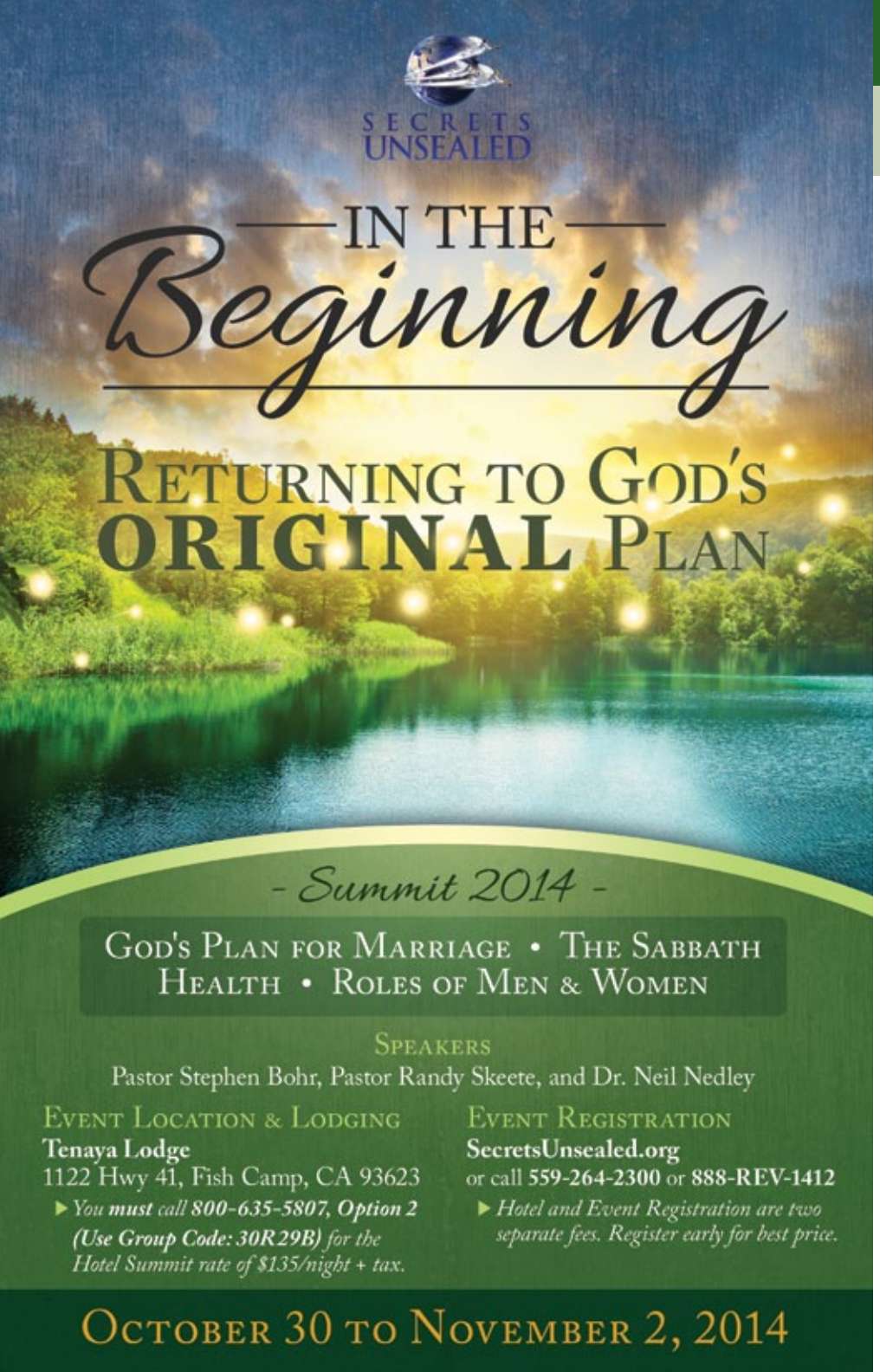
"The time will come"

Over a century ago, we were given the following message from God: *"The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs"* Counsels on Diet and Foods, p. 368. And also this warning: *"As disease in animals increases, the use of milk and eggs will become more and more unsafe"* Counsels for the Church, p. 225. *"Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing"* Counsels on Diet and Foods, p. 349. Has that time now come? Or, do you think it is still somewhere in the future? *"I wish to say that when the time comes that it is no longer safe to use milk, cream, butter, and eggs, God will reveal this"* Counsels on Diet and Foods, p. 206. Is the abundant scientific light now shining on this topic God's way of revealing this?

"Again and again I have been shown that God is trying to lead us back, step by step, to His original design, — that man should subsist upon the natural products of the earth. Vegetables, fruits, and grains should compose our diet" Counsels on Diet and Foods, p. 380.



MILTON TESKE, MD



2014 Summit Registration Form

October 30 to November 2, 2014

Thursday 7:00pm to Sunday 12:00pm

Location and Lodging: **Tenaya Lodge**
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Event registration ends Oct. 20, 2014. No on-site registration.
Registration Includes 5 Hearty Vegetarian or Vegan Meals
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Pre-payment plans are available, if paid within the registration price date deadlines denoted above.

Full names of all attending, and age of each child:

Total Registration Fees Paid:
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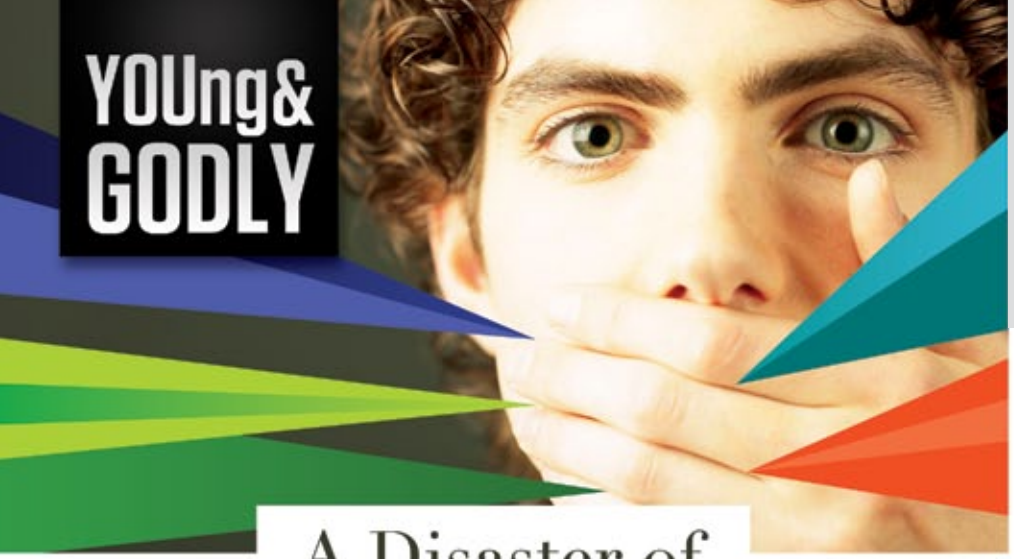
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A Disaster of SPOKEN Proportions

PART 1

by Justin Torossian

ON SLANG AND SWEARING

I couldn't have been beyond the third grade. The dream was brief, and strange enough to stay in my mind for years to come. I was on the playground of my boyhood elementary school in Angwin California, PUCE. As friend and I were talking, he interrupted me. "You don't have to say that," he said. "Say what?" I asked. "You don't have to swear." Not fully understanding him I replied, "I didn't swear." "Yes you did," he shot back. But in what I had said I couldn't remember a single swear word. Curse words were not in my vocabulary… I simply didn't use them. At this I awoke, and got ready for the day.

SWEARING

Maybe it's because when we're little, "the cool kids do it." Maybe we hear it in movies and music, or from a relative or friend. No doubt as a combination of things, swear words can enter our vocabulary. They can sneak in until we seem to have a mental switch. **Parents/teachers/adults around? SWITCH = OFF. Friends/siblings/no one around? SWITCH = ON.** But is this God's desire? What does the Bible say?

May our prayer be like David's!

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."

— Psalms 19:14

- *"Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving."* Ephesians 5:4
- *"From the same mouth come blessing and cursing. My brothers, these things ought not to be so."* James 3:10
- *"Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers."* Ephesians 4:29 It's no coincidence that in the next verse Paul warns us not to grieve (wound) the Holy Spirit. Swearing is one way we can hurt the heart of God.

FOR REAL?

In addition to hurting God, swearing hurts the hearers and the swearer! My high school English teacher once said, "Swearing stunts your mental growth." While I didn't agree with him then, the truth of his statement is now obvious. When you habitually swear, you use just a handful of words for multiple things, limiting your ability to communicate. But if you use a variety of descriptive words, you can more clearly express yourself.

For example, let's say one boy gets angry at another and says, *"I'm _____ at him!"* Instead of this, he could use a number of other words. I'm *frustrated* at him, I'm *annoyed, aggravated, irritated, irked, furious.* Though related, all these words have their own color and specificity. The larger our vocabulary, the more accurately we can express our thoughts and feelings. Curse words prevent this growth that God intended.

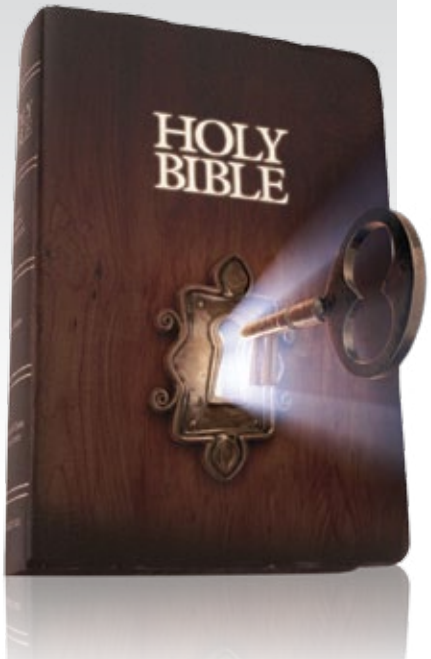
But my English teacher had it easy. Today slang is making its way from text messages onto school papers! Recently a London high school hit the news. They decided to forbid students from using words like "Aint," & "We woz," and ban sentences starting with "actually" or ending with "yeah." Why? Stoodintz woz havn a tuff time tellin tha diff btwn txt wordz, & correct English with which to write school papers and job resumés.

THE REST OF THE STORY

My Junior year of high school was nearly over. Through time and poor choices I had strayed far from God. Part of this wandering away was reflected by the foul language I commonly used with friends. In conversation, a friend cut me off in mid-sentence — "You don't have to say that." Not understanding, I asked, "Say what?" The response came, "You don't have to cuss." "I di—…" Stopping, the realization hit me. I had just sworn

KEYS TO VICTORY

- Give your battle to God. Resolve in your heart to allow His grace to change you (Ex. 14:13, 14; Is. 6:5-7).
- Remove the influence of negative media — movies, music, and games (Prov. 4:23; Phil. 4:8).
- Replace the negative things you've removed with holy and positive things (Is. 1:16-17, cf. Matt. 12:43-45).
- If you have a friend who keeps swearing, talk to them. If they continue, seriously limit your time together (1 Cor. 15:33; Matt. 5:29).
- Trust in God! His commands are also promises (Phil. 4:13; Desire of Ages, p. 369).



without even realizing it! My dream from elementary school shot through my mind. Because of my poor choices, my dream with the terrible picture of the way things *might become* had actually come to pass. What a wake-up call! The change wasn't overnight, but just then a radical transformation began.

When Christ walked the earth, everyone knew His disciples for their pure language. This is why when Peter denied Jesus the third time, he did it with curse words. "This," he thought, "will *prove* that I'm not Jesus' follower!" We cringe at Peter's denial, but it's really the same for us—with our language we reflect who really has our heart. To whatever degree, maybe you can relate to my story. If the Lord has helped you see that your speech needs improvement, there's no better time and place than here and now. Ask the Lord to begin the transformation from the inside out. You'll never regret it!

You may be wondering, "What about using slang words?" or "How about substituting swear words with "veggie" ones like shoot or gosh? Be sure to read part two of this article where we will cover the broad topic of slang, learn about minced oaths, and further discover Jesus' desire for our speech to be pure and uplifting to all who we meet!



PASTOR JUSTIN TOROSSIAN

Meet our STAFF



From left to right and top to bottom:

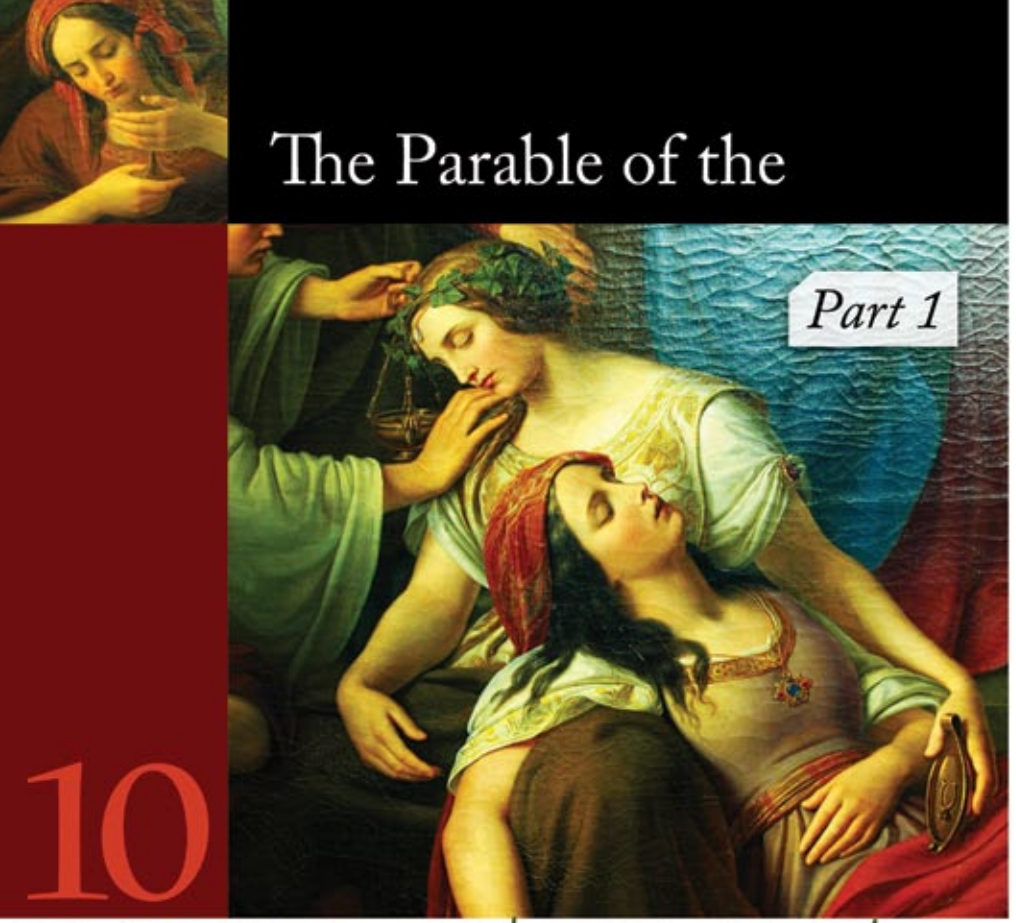
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Margaret Edwardsen, Call Center
Aileen Pyburn, Marketing Director
Pastor Stephen Bohr, President & Speaker
Jonathan Teske, Distribution Assistant
Ismael Teron, Production Assistant
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PASTORAL STAFF



The Parable of the 10 VIRGINS

Part 1

LESSON 15

Matthew 25:1-13
The Great Controversy, p. 393-403
Christ's Object Lessons, p. 405-421

In this lesson we will study the parable of the Ten Virgins. A careful analysis of this story within the framework of history, indicates that it has already met a partial fulfillment in the Millerite Movement of 1843-1844 (please study GC 391-408 to prepare the present lesson). Yet the Millerite Movement did not exhaust its meaning. As we shall see in our next lesson, it will meet its greatest fulfillment with the remnant people who will live upon the earth shortly before the second coming of Jesus. Let's begin our study by decoding the meaning of some of the symbols of the parable.

Decoding the Key Symbols

1. What indication do we have that the parable of the ten virgins must be studied within the context of the second coming of Christ? "_____ shall the kingdom of heaven be likened unto ten virgins."

NOTE: The word "then" in Matthew 25:1 is a temporal one. It links the parable of the ten virgins with the immediately preceding context and the immediately preceding context is dealing with the second coming of Jesus.

2. What is represented by the lamps in the parable of the ten virgins? *"Thy word is a _____ unto my feet and a _____ unto my path."* (Psalm 119:105)

3. What is symbolized by the ten virgins? *"For I am jealous over you* [the Corinthian church] *with godly jealousy: for I have _____ you to one _____, that I may present you as a chaste _____ to Christ."* (II Corinthians 11:2)

4. What does the symbol of oil represent? *"Not by might, nor by power, but by my _____ saith the Lord."* (Zechariah 4:6)

Going Forth to Meet the Bridegroom

1. What is illustrated by the story of the <u>ten virgins</u>? *"The parable of the ten virgins of Matthew 25 also illustrates the experience of the _____ people."* (GC 393)

2. What was represented by the <u>coming of the bridegroom</u>? *"The coming of _____, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom."* (GC 393-394)

3. What is represented by the virgins "**going forth**" to meet the bridegroom? *"The widespread _____ under the proclamation of His _____ coming, answered to the going forth of the virgins."* (GC 394)

4. What is symbolized by the virgins **taking their lamps**? *"All had taken their lamps, the _____, and by its light had gone forth to _____ the bridegroom."* (GC 394)

NOTE: All the Millerites had the Bible and claimed to believe its promises of a soon coming Savior. But most of them had a merely theoretical knowledge of the Bible and not a deep personal experience with Jesus.

Wise and Foolish Millerites

1. What type of religious experience did the **wise Millerites** have? They *" had received the _____ of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. In the fear of God they had studied the Scriptures to learn the truth, and had earnestly sought for _____of heart and life. These had a _____ experience, a faith in God and in His word, which could not be overthrown by _____ and delay."* (GC 394)

2. In contrast, what type of religious experience did the **foolish Millerites** have? *"They had moved from _____. Their fears had been excited by the solemn message, but they had depended upon the faith of their _____, satisfied with the flickering light of good _____, without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of _____ reward, but they were not prepared for _____ and disappointment. When _____ came, their faith failed, and their lights burned dim."* (GC 394)

The Tarrying Time

1. What is represented by the **tarrying of the bridegroom**? *"By the tarrying of the bridegroom is represented the _____ of the time when the Lord was expected, the _____, and the seeming _____."* (GC 394)

NOTE: The Millerites expected Jesus to come in the spring of 1843. When Jesus did not come as expected, there was a deep disappointment. The bridegroom had delayed His coming longer than they expected.

2. How did the Millerites face this time of delay and disappointment? *"In this time of _____, the interest of the superficial and _____ soon began to waver, and their efforts to relax; but those whose faith was based on a _____ knowledge of the Bible had a rock beneath their feet, which the waves of disappointment could not _____ away."* (GC 394)

3. Did both the wise and the foolish Millerites slumber in the same manner? *"'They all slumbered and slept,' one class in _____ and abandonment of their faith, the other class patiently _____ till clearer light should be given. Yet in the night of trial the latter seemed to lose, to _____ extent, their zeal and devotion."* (GC 394-395)

4. In what sense could the wise Millerites not **share their oil** with the foolish ones? *"The halfhearted and _____ could not lean upon the _____ of their brethren. Each must stand or fall for _____."* (GC 395)

5. What appeared among the Millerites during the time of delay and slumbering? *"About this time, _____ began to appear. Some who had professed to be zealous believers in the message _____ the word of God as the one infallible _____and, claiming to be led by the Spirit, gave themselves up to the control of their own _____, impressions, and _____."* (GC 395)

The Appearance of Fanaticism

1. When did the fanaticism especially appear among the Millerites? *"These* [fanaticism and division] *appeared in the _____ of _____, when Adventists were in a state of doubt and perplexity concerning their real position."* (GC 398)

2. THOUGHT QUESTIONS: Is the presence of fanaticism in a movement a clear evidence that the movement is not of God? Why does Satan plant fanaticism in movements which are led by God? What examples does Ellen White present from Christian church history? (HINT: GC 395-397) _____

3. What was Satan's strategy in introducing fanaticism? *"Thus the greater the number whom he [Satan] could crowd in to make a _____ of faith in the second advent while his power controlled their hearts, the greater advantage would he gain by calling attention to them as representatives of the whole _____ of believers."* (GC 395)

4. What was the real reason why the Millerites were denounced by the churches of their day? *"These persons were actuated by prejudice and hatred. Their peace was _____ by the proclamation of Christ at the door. They feared it might be _____, yet hoped it was not, and this was the _____ of their warfare against Adventists and their faith."* (GC 397)

The Midnight Cry

1. How was the midnight cry fulfilled in the Millerite movement? *"In the summer of 1844, _____ between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the _____ words of Scripture: 'Behold, the Bridegroom cometh!'"* (GC 398)

NOTE: The Millerites originally thought that Christ would come in the spring of 1843. When their hopes did not materialize, they entered a period of delay and slumbering. This period was broken in the summer of 1844 when a renewed study of prophecy indicated that Christ would come on October 22, 1844.

2. Which two great Old Testament prophecies led to a realization that the 2300 days would end in the fall of 1844 rather than in the spring of 1843? (GC 398-400)

1. _____
2. _____

3. What does Ellen White say about the fulfillment of the spring feasts (Passover, Unleavened Bread, First-fruits, Pentecost) of the Hebrew calendar? *"These types were _____, not only as to the event, but as to the _____."* (GC 399)

4. What does Ellen White say regarding the fulfillment of the fall feasts (Trumpets, Day of Atonement, Tabernacles) of the Hebrew calendar? *"In like manner the _____ which relate to the second advent must be fulfilled at the _____ pointed out in the symbolic service."* (GC 399-400)

5. How did the Millerites awaken from their slumber under the midnight cry? *"Like a tidal wave the movement _____over the land. From city to city, from village to village, and into remote country places it went, until the _____ people of God were fully _____."* (GC 400)

6. What happened with fanaticism under the midnight cry? *"Fanaticism _____ before this proclamation like the early _____ before the rising sun. … The work was free from*

those _____ which are ever manifested when there is human _____ without the controlling influence of the _____ and Spirit of God." (GC 400)

7. What was the religious experience of the Millerites under the midnight cry? *"There was little _____ joy, but rather _____ searching of heart, confession of sin, and forsaking of the _____. A preparation to meet the Lord was the _____ of agonizing spirits. There was persevering prayer and _____ consecration to God."* (GC 400-401)

8. Which was the most perfect religious movement in Christian history since the days of the apostles? *"Of all the great religious movements since the days of the apostles, _____ have been more free from human _____ and the _____ of Satan than was that of the autumn of 1844."* (GC 401)

9. What evidence is there that the Millerite movement in the autumn of 1844 had an extra supply of oil? *"_____ were sent from heaven to _____ those who had become discouraged and _____ them to receive the message. The work did not stand in the wisdom and learning of men, but in the _____ of God."* (GC 401)

10. What power impelled the midnight cry? *"The message, 'Behold, the Bridegroom cometh!' was not so much a matter of _____, though the Scripture proof was clear and conclusive. There went with it an impelling _____ that moved the soul."* (GC 402)

11. What else does Ellen White say about the religious experience of the wise Millerites? *"Every _____ they felt that it was their first duty to secure the evidence of their acceptance with God. Their hearts were closely _____, and they prayed much with and for one another. … The assurance of the Saviour's approval was more necessary to them than their _____ food; and if a cloud darkened their minds, they did not rest until it was swept away."* (GC 403)

12. The Millerites were disappointed again when Jesus failed to come on October 22,1844. With what Biblical event does Ellen White compare their disappointment? (GC 404-405)

13. THOUGHT QUESTION: Did the Bridegroom come on October 22, 1844? Where did He come to and what did He come for? (Study Daniel 7:13-14 and Luke 12:36 in the light of *Early Writings*, pp. 54-56 and *The Great Controversy*, chapter 24)

14. Was there a shut door in 1844? That is to say, did probation close for a certain group of people at that time? *"I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness. And those who accepted it a received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them."* (Selected Messages, volume 1, p. 63)

In our next lesson we will study the end-time application of the story of the ten virgins. Don't miss it for anything in the world!



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Win-Win Proposition

The Charitable Gift Annuity is a perfect example of how our tax laws continue to provide special ways for you to accomplish two objectives with one asset. In fact, a close look at the Gift Annuity reveals a true win-win proposition.

The Gift Annuity makes it possible for you to receive high returns on an asset for the rest of your life. *(See the illustration of sample rates on the right page.)* This only tells half the story.

The Gift Annuity ultimately results in a charitable contribution. So, while you can take steps to secure a high annuity payment for the rest of your life, you can also realize philanthropic goals.

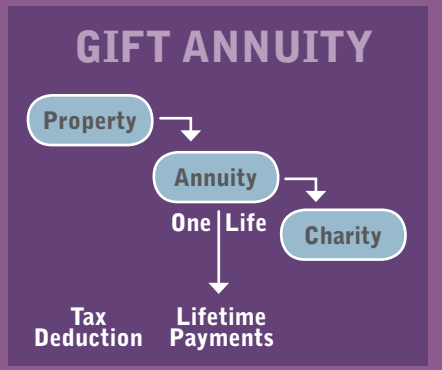
Here's How A CGA Works

A Gift Annuity is a contract. Payments are backed by all the assets of the charity. Therefore, you can be confident that the Gift Annuity will provide a reliable income.

In addition, two tax benefits add value to the Gift Annuity. First, you will receive a current income tax deduction-something you will appreciate when you file this year's tax return. Second, part of each annuity payment we make to you may be tax-free!

The illustration shows how the agreement works. Once established, income payments are made for life. Annuity rates (the rate for income payments made to you) are based on age and are higher for more senior persons.

With the benefits of high payment rates, reduced taxes, and an ultimate gift to charity, it is easy to see why so many friends consider the Gift Annuity to be the ultimate win-win proposition!



HERE'S A WIN-WIN PROPOSITION

Introducing the "Triple My CD Return" Charitable Gift Annuity



It is simple. We will send you a Charitable Gift Annuity Agreement in exchange for your contribution (check, stocks or bonds). Each year for the rest of your life we will mail payments to you. Or, if you prefer, the agreement can run for the lives of you and your spouse.

These Rates Are Just One Reason Why the Charitable Gift Annuity Is A Win-Win Proposition

Rates for One Life Charitable Gift Annuities

AGE	RATE
60	4.4%
65	4.7%
68	4.9%
70	5.1%
72	5.4%
74	5.7%
76	6.0%
78	6.4%
80	6.8%
82	7.2%
84	7.6%
86	8.0%
88	8.4%
90	9.0%



Other Options to Meet Your Objectives

This brochure shows one example of how charitable tax planning offers philanthropic individuals and families a win-win proposition.

The Office of Planned Giving would be happy to provide you with specific information. We will personalize an example for your situation or provide you with other planning ideas which meet your objectives.

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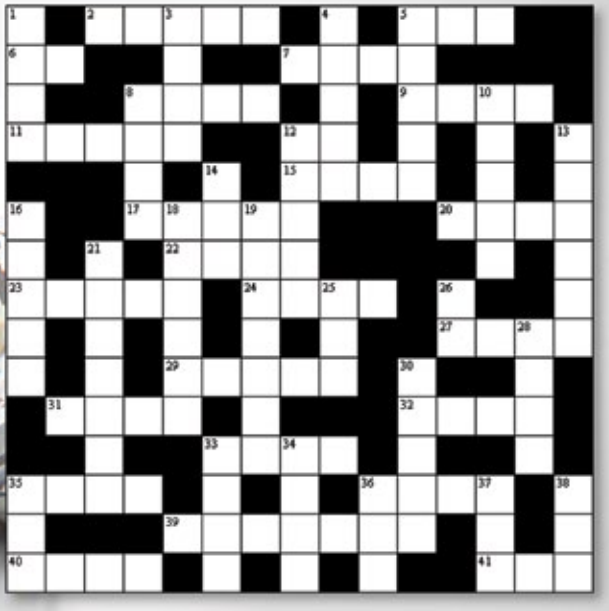
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Bible crossword

find the hidden gems



Across

2. "Let all bitterness, and wrath, and _____ ... be put away from you."
5. His brother was Asher, mother was Zilpah
6. He knows our going out and our coming ___
7. "Even a _____ is counted wise when he holds his peace"
8. ____ on the Lord and He will strengthen your heart
9. A solemn vow
11. Jonathan's best friend
12. Opposite of "down"
15. A son of Caleb
17. A priestly garment of white linen
20. "He who overcomes ... I will not ____ out his name from the Book of Life"
22. Jesus is described as the _____ of Sharon
23. Wife of Elimelech
24. "Blessed are those who do His commandments, that they may have right to the ____ of life"
27. Paul came here before Caesar for judgment
29. "Unto us a _____ is born, unto us a Son is given"
31. Where Lot dwelt after Sodom was destroyed
32. "Every intent of the thoughts of his [man's] heart was only ____ continually"
33. Son of Omri who reigned after him
35. ____ up water out of a well
36. Living ____ are better than a dead lion
39. Isaac's father
40. Jesus said, "Take my ____ upon you and learn of me."
41. "Who hath ___? ... They that tarry long at the wine."

Down

1. God used ____ to bring the plague of locusts in Egypt
3. Happy, joyful
4. Peter's vision of the descending sheet of unclean animals happened in this city
5. "Let your laughter be turned to mourning and your joy to _____"
8. "He who finds a _____ finds a good thing."
10. _____ of showbread in the tabernacle
12. Jacob hid all their jewelry _____ the oak
13. "It is easier for heaven and earth to pass, than one _____ of the law to fail."
14. The unclean spirit said to Jesus, "I know ____ You are — the Holy One of God!"
16. God miraculously provided _____ for the Israelites
18. "His name will be called... ___ of Peace"
19. A large, flightless bird that is unclean
21. Israel was carried away into _____
25. The Lord blessed Job's ___ more than his beginning
26. Judah's wicked son who was killed by God
28. Desire the sincere ____ of the word
30. "Their wine is the poison of dragons, and the cruel _____ of asps."
33. "_____, Father, all things are possible for You. ... nevertheless, not what I will, but what You will."
34. Eve's husband
35. Ezekiel had a vision of ___ bones
36. "The evening and the morning were the first ____"
37. God ___ the light, that it was good
38. Pray for them which despitefully ___ you